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Notes of the Month.

Many of our readers must have learned with deep regret that Second-Lieut. Hugh N Turner, the eldest son of the Rev. A. Turner, of Templepatrick, was reported "severely wounded." Fortunately, it appears that the injury, which was a gunshot wound in the left ear, is not so great as was at first feared, or as might easily have resulted. He is at present receiving treatment in a London hospital, and we hope ere long to receive assurance that he is on the way to complete recovery. Meanwhile, much sympathy will be felt for his parents and friends, and not least for his father doing Y.M.C.A. work in France.

* *

We are glad to congratulate the Rev. Percival Godding, of Ballyclare, on his receiving a Commission, following upon his period of training at Fermoy. Second-Lieut. Godding, as we must now call him, is stationed for a short time at Newtownards, but will probably be leaving for the front almost immediately. It was therefore a fitting and timely act on the part of the Ballyclare congregation to arrange for a social gathering prior to his departure for Newtownards. Not the least pleasing feature of the proceedings was the giving of a generous cheque to Second-Lieutenant Godding. Sincere wishes were expressed that he might pass successfully through the trying ordeal and be spared to resume his ministerial duties at Ballyclare. We heartily concur in those sentiments, and hope our gallant friend will ere long be found back at his peaceful post of duty.

* *

It cannot have passed without notice in the North of Ireland that there has recently appeared from the pen of the Rev. Alexander Gordon a notable book, very favourable reviews of which were given in some of the leading English newspapers. "The Times" devoted quite a considerable space to its critique of "Freedom after Ejection," which is the title borne by Mr. Gordon's book. The latter bears every indication of that careful and accurate scholarship which we have learned to expect from him, while it is illumined by many shrewd and humorous comments. We hope that Mr. Gordon's book will find many sympathetic readers.

* *

Harvest celebrations have been general in our churches, and we are glad to learn that they have shown no falling off in the success which usually attends these popular gatherings. In some

cases, as our reports testify, increased congregations have been forthcoming, and in others the collections have also been larger. These pleasing results would seem to indicate a widespread appreciation of the priceless boon of a bountiful harvest and an enhanced feeling of gratitude. But following upon the reception of the harvest, there must appear care and prudence in the using. Never was there a greater need for thoughtful economy and the avoidance of all extravagance and wastefulness. If the coming winter proves as severe as seems likely, many people will feel the pinch of limited means and rising food prices. We trust that all our readers will consider it their solemn duty to enforce, both by precept and personal example, the necessity of the strictest economy in the matter of food.

* *

The young Seaman's Apprentice, the son of one of our ministers, whose visit to New York was mentioned early in the year, sends an account of his voyage to Australia. It was not a smooth passage, but it was an exceedingly interesting one. He saw great numbers of flying fish, and, with the sun shining on them, they were a pretty sight. The day on which he crossed the line he saw two sharks. The ship passed through some severe storms. In one heavy squall the sails were blown to ribbons, the deck flooded with water, and everything that was loose floated in every direction—great hailstones and vivid lightning. On approaching Australia one of the first objects he sighted was a tall, narrow, tapering rock, almost the shape of a gigantic lighthouse, rising hundreds of feet out of the water—Ball's Pyramid. The impression it made upon him, with the sun behind it, is one not easily to be forgotten. The Unitarian minister at Brisbane died suddenly last December, but his executor was on the lookout, and Apprentice was given a welcome to a comfortable home, where there was a most wonderful tom-cat—more like a dog than a cat, with a rough hard fur, and which sat up and begged. Other friends gathered round him, and his stay was made an enjoyable one. He considers Brisbane one of the finest cities he has yet seen; the houses are on the bungalow style, with bright gaudy flowers in front, and palm trees. "Queen Street, Brisbane, knocks Donegall Place into a cocked hat." But surely that is scarcely possible, or, if so, the world must be upside down.

A Thought for the Month

The Meaning of Temptation.

"Blessed is the man that endureth temptation: for when he hath been approved, he shall receive the crown of life, which the Lord promised to them that love him."—James i. 12.

"To me nothing seems more natural than that the Son of Man, when such God-given mandate first prophetically stirs within him, and the clay must now be vanquished or vanquish—should be carried of the spirit into grim solitudes, and there fronting the Tempter, do grimmest battle with him, defiantly setting him at naught, till he yield or fly. Name it as we choose, with or without visible devil, whether in the natural desert of rocks and sands, or in the populous moral desert of selfishness and baseness, to such temptation are we all called. Unhappy if we are not! Unhappy if we are but half-men, in whom that divine handwriting has never blazed forth, all-subduing, in true sun-splendour; but quivers dubiously amid meaner lights, or smoulders, in dull pain, in darkness, under earthly vapours! Our wilderness is the wide World in an Atheistic Century: our Forty Days are long years of suffering and fasting; nevertheless, to these also comes an end. Yes, to me also was given, if not victory, yet the consciousness of battle, and the resolve to persevere therein while life or faculty is left. To me also, entangled in the enchanted forests, demon-peopled, doleful of sight and of sound, it was given, after weariest wanderings, to work out my way into the higher sunlit slopes of that mountain which has no summit, or whose summit is in Heaven only!"—Thomas Carlyle, in "Sartor Resartus."

A REMARKABLE IRISH POET.

Those who read in our last issue the short poem by Lance-Corporal Francis Ledwidge, the Irish poet, who was killed in Flanders on July 31 at the age of 26, may be glad to hear a little about him. The best characterization of the man and his work appeared as a preface which Lord Dunsany wrote for "Songs of the Fields," a collection of the poet's writings published a year ago:—

"I have looked for a poet among the Irish peasants, because it seemed to me that almost only among them there was in daily use a diction worthy of poetry, as well as an imagination capable of dealing with the great and simple things that are a poet's wares. Their thoughts are in the springtime, and all their metaphors fresh; in London no one makes metaphors any more, but daily speech is strewn thickly with dead ones that their users should write upon paper and give to their gardeners to burn.

"In this same London, two years ago, where I was wasting June, I received a letter one day from Mr. Ledwidge and a very old copy-book. The latter asked whether there was any good in the verses that filled the copy-book, the produce apparently of four or five years. It began with a play in verse that no manager would dream of; there were mistakes in grammar, in spelling, of course, and worse. There were such phrases as 'Thwart the rolling foam,' 'Waiting for my true love on the lea,' etc., which are vulgarly considered to be the appurtenances of poetry; but out of these and similar errors there arose continually, like a mountain sheer out of marshes, that easy fluency of shapely lines which is now so noticeable in all that he writes; that and sudden glimpses of the fields that he seems at times to bring so near to one that exclaims, 'Why, that is how Meath looks,' or 'It is just like that along the Boyne in April,' quite taken by surprise by familiar things, for none of us knows till the poets point them out, how many beautiful things are close about us."

HENRY DAVID THOREAU.

The centenary of a very original and attractive personality belonging to our household of faith was celebrated in July. Henry David Thoreau was born in Concord, in a picturesque, old-fashioned house, surrounded by meadows and peat lands, on July 12th, 1817. It is indeed difficult to believe that a little known American writer of some sixty years ago should now be regarded as amongst the world's greatest authors. Henry was the third child of John Thoreau, a pencil maker, and Cynthia Dunbar, daughter of Rev. Asa Dunbar, of New Hampshire. He was educated at Boston and Concord, and later at Harvard University, becoming a school teacher, then a pencil maker; then he joined the literary group of Transcendentalists, which included the names of Emerson, Hawthorne, and Channing. When the Brook-farm experiment was commenced, Thoreau started an individualistic experiment of his own—he went into the woods and lived alone. His masterpiece, entitled: "Walden, or Life in the Woods," describes his hermit life in his hut beside Walden Pond, where he enjoyed a spell of freedom to develop his own natural inclinations. "I found that by working about six weeks in a year I could meet all the expenses of living. The whole of my winters, as well as most of my summers, I had free and clear for study. In short, I am convinced, both by faith and experience, that to maintain one's self on this earth is not a hardship, but a pastime, *if we will live simply and wisely.*" Thus it was that Thoreau reduced the problems of living to their simplest terms and put civilization to shame, which, with all its wonderful inventions, still keeps the great mass of people in bondage to a life of aimless existence and social discontent. His life at Walden consisted of a variety of occupations, necessitated by his self-supporting experiment. He borrowed an axe from his friend Alcott to cut down the pine trees to clear a space, and then built his own hut with the timber; on returning the axe, he

remarked that it was sharper than when he received it. The furnishings of his hut were limited to a few household necessities. "Thank God, I can sit and I can stand without the aid of a furniture warehouse." A lady once offered him a mat, but he declined it, because he had no time to spare for its cleaning, as he preferred to wipe his feet on the sod before his door. Early summer found that he had ploughed and planted nearly three acres with beans, turnips, and potatoes. He began his day's work at 5 o'clock in the morning with a bathe in Walden Pond, he worked in the fields till noon, the rest of the day he spent either rambling in the fields, writing, or whatever way suited him best. His intimacy with the birds and wild life in general gave him a storehouse of information for writing.

He lived with Emerson after giving up his hermit life in Walden hut, and hear how Emerson sums up that unique life—"Thoreau was born to no profession, he never married, he lived alone, he never went to church, he never voted, he refused to pay a tax to the State, he ate no flesh, he drank no wine, he never knew the use of tobacco, and, though a naturalist, he used neither trap nor gun. The country knows not yet, or in the least part, how great a son it has lost. His soul was made for the noblest society; he had in a short life exhausted the capabilities of this world; wherever there is knowledge, wherever there is virtue, wherever there is beauty he will find a home." At the early age of 44 the hands of friends reverently lowered the body of the lonely poet into the bosom of the earth on the pleasant hillside of his native village, whose prospects will long wait to unfurl themselves to another observer so competent to discriminate their features and so attuned to their moods.

Channing gave him that happily-chosen title—"Thoreau, the Poet-Naturalist." The phrase was new, and suggestive of new possibilities and ideals. Doubtless there had been poets who were something of naturalists, and naturalists not without poetic insight, before Thoreau. Gilbert White and Audubon are of that fellowship, but Thoreau was the first of that favoured fellowship, whose personality and writings afford us the ideal type. There have been great Poet-Naturalists since Thoreau, but he is still master and chief among them, unequalled in his life-long, single-hearted devotion, unsurpassed in the superb gift of literary expression which his finest passages reveal. He is the Wordsworth of the prose poets of Nature. He styled himself the "self-appointed inspector of snow-storms and rain-storms, surveyor, if not of highways, then of forest paths." By the rare simplicity of his habits and the mastery of sensual desires he kept himself free alike from the delusion of riches and the distress of poverty. He reduced life to its lowest terms in things pertaining to the body that he might raise it to its highest possibilities—in things of the mind and heart. Here are some of his thoughts—"A man is rich in proportion to the number of things he can afford to let alone," "Life is frittered away by detail, let your affairs be as two or three, and not as a hundred or a thousand, keep your accounts on your thumb-nail," "The cost of a thing is the amount of what I will call life which is required to be exchanged for it, immediately or in the long run," "Money is not required to buy one necessary of the soul," "In the long run men hit only what they aim at, therefore, though they should fail immediately, they had better aim at something high," "Goodness is the only investment that never fails." Such passages are brimful of suggestive philosophy of a very active kind. They are food and medicine to those who seek simplicity and a more natural mode of living. It is a common mistake to suppose that Thoreau wished others to follow his example and go and live in the woods. Nothing could be further from his teaching, though he always contrasts life as it is with life as it should be, revealing the disadvantage of our modern civilized life. He says in Walden—"I would not have any one adopt my mode of living on any

account; before he has fairly learned it, I may have found out another one for myself." Thoreau felt that each individual ought to live out his own natural life to the fullest possible extent without the fetters of civilization, firmly rooted in Freedom, Simplicity, and Nature.

As a writer, Thoreau was amongst the greatest for his brief, pithy, epigrammatic sentences, which provide the reader with many an apt quotation suggestive of his philosophy. His interpretations of Nature were unique both for their elegance of style and keen imagination. His earthly quest and wistfulness veiled in allegory are vividly expressed in his parable which Emerson calls "the mythical record of his disappointment"—"I long ago lost a hound, a bay horse, and a turtle-dove, and am still on their trail. Many are the travellers I have spoken concerning them, describing their tracks, and what calls they answered to. I have met one or two who had heard the hound, and the tramp of the horse, and even seen the dove disappear behind a cloud; and they seemed as anxious to recover them as if they had lost them themselves." Thoreau was a prose-poet who transfused the most ordinary occurrences into the higher life of the soul—whose experiment in living was a noble example of the salvation and ascent of humanity.

"Simplicity! For that alone, he dwelt
By Walden Pond, that he might best achieve
The heart's desire he long within had felt.
Where hints from the unseen he might receive,
Or find new readings of the ancient runes
Graved on the earth by frost, and sun, and wind.

Whose master-touch awakes the old sweet tunes
From wood-strung hills, soothing the weary mind.
There day by day, in all his varying moods,
He dwelt alone. Oft, filled with dreams or eld,
Stood by the magic mirror of the woods,
And, by its spell, the Art of God beheld.

Thus grew he wise in all unworldly ways;
We love him thus, who thus earned thanks and praise."

G. V. C.

LESSON NOTES FOR TEACHERS.

To be used in accordance with the Scheme of Bible Instruction for 1917 arranged by the Sunday School Committee of the N.S.P.C.I.

November 4. *The Story of the Flood.* Read Genesis viii. 15—ix. 17. *Key Text,* Genesis ix. 13.

General Note.—All history ever written reveals the fact that, whilst there have been some good people and here and there some very good and noble ones, there has always been an immense amount of ungodliness and wickedness. Some of the better sort of people are apt to be greatly depressed by this. Such an one was the man who introduced into the Book of Genesis the Story of the Flood, which he did not invent, but adapted to his own fancy from other sources. As presented in the Bible, the story relates that, because of the exceeding wickedness of mankind, God resolved to destroy them all by means of a stupendous flood, with the exception of the family of one righteous man named Noah, who was ordered to build an ark, a kind of gigantic house-boat, in which to save his own family and specimens of the different kinds of animals that would otherwise have become extinct when the waters of the flood rose above the tops of the high mountains. After the flood came to an end (having lasted, according to one account, 61 days, and, according to another, a year and 11 days—oddly enough both statements appearing in the Bible version), Noah and the other inmates of the Ark vacated it, and returned to normal dwelling places.

v. 17—*That they may breed, etc.* The first commandment of God to man (see Genesis i. 28, and note October 7) is here repeated. The earth has been baptized in the flood, which has been as a baptism of repentance for mankind, who accordingly are now to make a fresh start.

v. 20. *Clean,* as applied to animals, denotes those that are deemed fit for human food from the Hebrew or Jewish point of view.

v. 1. See above, note on v. 17.

vv. 2, 3. Here is a repetition of the commandment in Genesis i. 28-30, to subdue the earth and have dominion over everything in it.

v. 4. It was supposed that the soul of the living creature was contained in its blood, because, on loss of blood, if excessive, its soul or life was seen to depart. To this day Jews will not eat meat which has not been "properly killed," *i.e.*, in such a way that the carcase of the animal has been thoroughly drained of blood.

v. 6. A law to prevent the crime of Cain.

v. 7 (see vv. 17 and 1, and note on v. 17.)

v. 9. A *covenant* is an agreement between two parties (a *con-vening—coming together* of them for that purpose). The express agreement on God's side is (v. 11) not to destroy the earth any more with a flood, and to ensure in perpetuity (viii. 22) the merciful alternation of seed-time and harvest, cold and heat, summer and winter, and day and night. The agreement on man's side, though not here expressly stated, is to worship God in spirit and in truth.

vv. 12, 13. A rainbow is the result of sunlight shining upon a shower, being visible (under certain conditions) when the spectator is situated between the two. Each raindrop *viewed at a certain angle* refracts (*i.e.*, breaks up) the sunlight into the variously coloured rays (*V*iolet, *I*ndigo, *B*lue, *G*reen, *Y*ellow, *O*range, *R*ed) of which it is composed, and reflects them. The ray nearest the eye is violet, whilst the initial letters of the colours spell *VIBGYOR*, whereby their order may be easily remembered. (*For elder scholars.*—The arch or bow is formed of the whole number of rain-drops answering the purpose, situated, as they are, in a circle, which is the base of the cone of reflected rays, of which the observer's eye is the apex. If the sun be near the horizon nearly half the circle will be visible; the higher the sun the smaller the arc).

The Biblical writer, of course, understood nothing of the real nature of the bow; but it was a beautiful fancy to think of it as a gracious token of divine mercy. It comes and rests and disappears again—just like a spiritual apparition.

November 11. *The Tower of Babel.* Read Genesis xi. 1-9. *Key Text,* Psalm cxxvii. 1.

General Note.—There is a marvellous diversity of languages. Some, distinct as they are from one another, are more or less related, have a greater or lesser number of words, or roots of words, and other features, in common; whilst others seem wholly unconnected; and none of the people who speak any one of them could understand the language spoken by any other people the first time they heard it. The diversity of languages constitutes a great barrier between the different sections of the world population. Even for the peoples who, with more or less trouble, learn each other's languages the barrier is not perfectly levelled, whilst great numbers are kept apart from one another by the impossibility of understanding one another's thoughts, knowledge, purposes, and wishes. (*For elder scholars.*—The Hebrew people were horrified at the thought of being brought into contact with members of a nation whom they could not understand. When their prophets threatened them with the prospect of being punished for unfaithfulness towards God by the hostile approach of warlike foreigners, they excited the greater dread by a reference to their ignorance of the language of their foreign enemies (Jeremiah v. 15). Some were so struck with horror at the unintelligibility of one language by the speakers of another that they inferred that the diversity of tongues had been brought about by the divine will as a consequence of displeasure with humanity. (Hence the Biblical story of the Tower of Babel.)

v. 2. The land of Shinar was the lower portion of Mesopotamia. The inventor of the story assumed that the human race had a single birth-place (a view not universally insisted upon by modern thinkers), and that in its infancy all its members moved about together, or that at least all kept in touch with one another.

v. 3. There is no stone in Babylonia (or the land of Shinar), so that buildings had to be constructed of clay bricks, baked in the sun or by a fire, and held together by mineral pitch or bitumen (here called "slime").

v. 4. Their purpose was probably to build not merely a very high tower, and therefore one conspicuous a great way off, but one that would actually reach to heaven, *i.e.*, the firmament (Genesis i. 6-8, and Note, October 7).

v. 6. This is the same kind of jealousy as that already attributed to God in Genesis iii. 22 (see Note 2, October 14).

v. 9. The name Babel, original of Babylon, really signifies "Gate of God"; but it suited the Biblical narrator to derive it from a Hebrew verb *balal*, signifying to confound or confuse.

Concluding Note.—The Story of Babel may have been suggested by points of fact:—(*a*) the building material of that part of the world; (*b*) the loftiness of their temples, which the Babylonians boasted of building as high as heaven; (*c*) the central position of the city, which made it at all times a place for concourse of peoples of different nations and tongues; and possibly (*d*) some large ruined building in the city, or one the building of which had been interrupted and never completed. But the purpose of the story was to account for the multiplication of languages. According to the story, it was the latter fact which was the cause, and the sundering of groups of the world population the consequence: in reality, the cause and consequence were the other way about. It was the geographical dispersion of the population into groups forming separate nations, which quite naturally and inevitably, without any other cause, resulted in diversity of speech.

Even so, the story serves as a parable to remind us that great and ambitious enterprises of men do not flourish except with the sanction of the Almighty.

November 18. *Review.* The former lessons have been upon legends concerning the beginning of the human race; those which follow will be upon legends concerning the beginning of the Hebrew nation.

November 25. *Abraham and Lot.* Read Genesis xiii. 1-13. *Key Text*, Genesis xiii. 8.

General Note.—Hebrew, the original tongue in which the books of the Old Testament were written, was the language of the nation who were the ancestors of the people whom in these days we commonly call the Jews. They called themselves Israelites, or children of Israel. Foreigners called them Hebrews, which means the people "from the other side," for, according to their own tradition, Israel (who was also called Jacob) was the grandson of a glorious patriarch of their race named Abram or Abraham, who was said to have travelled with his family from the other side of the river Euphrates into the land at the eastern extremity of the Mediterranean Sea. According to Genesis xii., Abram, bringing with him his nephew Lot, son of a brother who had died in the land of their nativity, having entered Canaan, did not at first sojourn for long in that country, but journeyed further into the land of Egypt.

v. 1, *i.e.*, into the south of Canaan.

v. 3. Bethel was about five miles north of Ai, and about twice as far to the north of the position of Jerusalem.

vv. 8, 9. This is an admirable example of magnanimity. Abram was much the older of the two, and had been the guardian of Lot, who might be said to have owed all his fortune to his uncle, who would consequently have the natural right of first choice. v. 8 calls to mind the words of Psalm cxxxiii. 1:—

> "Behold, how good and how pleasant it is
> For brethren to dwell together in unity!"

v. 10. *The garden of the Lord*—the garden of Eden. Egypt is mentioned as another example of a notably fertile land, owing its excellence to irrigation by the River Nile.

v. 13. The greediness of Lot in contrast to the generosity of his uncle Abram is made the more marked by his indifference to the bad reputation of the people with whom he would have to associate at Sodom.

—Rev. Eustace Thompson.

"O my sisters! children small,
Blue-eyed, wailing through the city—
Our own babes cry in them all,
Let us take them into pity!"—*E. B. Browning.*

"THE PHYSICAL WELFARE OF MOTHERS AND CHILDREN."

By S. Shannon Millin, B.A.,
Barrister-at-Law.

In December, 1915, almost two years before Dr. Bigger's Report was issued, I stated to the Statistical and Social Inquiry Society of Ireland, as follows:

"The statistics of infant mortality—the importance of which cannot be overestimated—make one shudder at the loss to the nation of prospective wealth-producers, through causes which, if not wholly, are to a very large extent preventible. Speaking broadly, one baby out of every eleven born in Ireland in 1914 died within the year of its birth; in England one out of every ten, and in Scotland one out of every nine. But, while Ireland, as as whole, compares very favourably with England and Scotland, we must not overlook the fact that Dublin and Belfast compare very unfavourably with other largely populated districts."

"In the year 1914 there were 9,352 births in the County Borough of Dublin, and of that number 1,453 children died under the age of 12 months; in the County Borough of Belfast during the same year there were 11,149 births and 1,571 deaths of children under 12 months. In other words, during the year 1914 two out of every thirteen children born in Dublin and two out of every fourteen born in Belfast died under the age of 12 months."

"But, dealing with Ireland as a

whole, we find that the death rate of infants in the 'civic' unions, *i.e.*, the 27 towns having a minimum population of 10,000, according to the Census of 1911, is very much greater than in the rural districts."

Dr. Bigger gives the following explanation of the difference in the death rate of the town and country districts: "In the town the infant is more exposed to infections and to all the dangers and evils of dirt and disease incidental to town life. In the country the infant is brought less closely into contact with other children, gets fresh air, and is more generally breast fed."

Many years have elapsed since Elizabeth Barrett Browning—a name that should be respected and honoured by every one who has the cause of humanity at heart—published her memorable poem, "The Cry of the Children," in which she painted with strong and glowing colours the massacre of the innocents underneath the relentless wheels of the gilded chariot of commerce. And in later years, when living in Rome, amid all that was left of the greatness of the Roman Empire, she wrote on behalf of the Ragged Schools of London:—

"Lordly English, think it o'er,
Cæsar's doing is all undone!
You have cannons on your shore,
And free parliaments in London.

Princes' parks, and merchants' homes,
Tents for soldiers, ships for seamen—
Ay, but ruins worse than Rome's
In your pauper men and women."

Much has since then been done to alleviate the lot of the children; but that much more requires to be done can be seen from Dr. Bigger's statement, written half a century after Mrs. Browning penned her memorable appeal:—

"It is a national question of vital importance to safeguard, in the interests of the State, its most valuable asset—the health of the coming generations of men and women. If our energies, together with the necessary State assistance, were properly directed, with a view to attaining this object by preventing the diseases of infancy and childhood caused by poverty and ignorance, there would grow up a more healthy and vigorous race to take full responsibility as citizens of the State. What a change this would make in our whole system! How many lives might be spared and homes left bright on which death and disease now cast their shadows! Shall we not stretch out our hands to save the children? Shall we not strive to make them strong and healthy men and women? We can raise no better memorial to those who have given freely of their life blood than this—an increase of many thousands of healthy, happy, and contented children in the homes of the country, children who will take our places when we go along the path which every mortal follows. Let us do this our duty in the interests of humanity, and for the honour of our country."

Obituary.

MR. ARTHUR M'KEOWN.

The death of the above on October 7th, at his residence, Oakvale, Strandtown, Belfast, meant a very great loss to his many friends and to our community in general. For many years he acted as Secretary of the Templepatrick Congregation, with which he and his relatives were intimately associated, and of which he was a Trustee at the time of his death. Possessed of excellent business capacity, and inspired by great devotion to his Church, he was instrumental in rendering invaluable services at a time when his Church was not financially strong. Largely through his organising ability and his indefatigable zeal a considerable sum of money was raised by means of very successful bazaars. Later, when for business reasons he removed to Belfast, he connected himself with the First Church, Rosemary Street, was elected on its General Committee, and proved almost up to his death a most regular attender at its services. From the beginning of the present year his health was not good, but he continued to discharge his business duties with

wonted care and diligence, he being for many years a valued servant in the employment of Messrs. Presho & Co., wholesale boot manufacturers. Unfortunately, acute heart trouble developed, and, after a few weeks' illness only, the end came. The funeral took place on October 9th. The service in the house was conducted by the Rev. H. J. Rossington, who afterwards, owing to Mr. Turner's absence in France, was responsible for the largely-attended service at the family burial-place in Templepatrick. As Mr. M'Keown was a Freemason, and had held various offices in the Masonic Order, many fellow-members were present to manifest their high regard for the deceased. The latter left a widow and four young children to mourn his loss. With them, as well as with his relatives and friends at Templepatrick, the deepest sympathy will be felt.

ROBERT JOHN BOYD.

This most estimable youth died of appendicitis, after a short illness, in the home of his father, on 28th September. Needless to say, nothing possible in the way of surgery and medicine was left untried. He was the younger son of the late Joseph Boyd, of Roadside, Kilwaughter, and would have been 18 years old had his life been prolonged exactly one week after the date of his interment in Kilwaughter Cemetery on 30th September.

The Boyd family have been connected with our Congregation since its foundation, probably in 1621. The deceased had been for more than three years apprenticed to the Millbrook Weaving and Finishing Company, with credit to himself and satisfaction to the firm. His mortal remains were interred on the afternoon of Sunday, the 30th September, in the presence of an immense concourse of people of all Christian denominations from town and country and from miles distant. Before removal, service was conducted in the home by his sorrowing minister, Rev. J. Kennedy, who in the cemetery was assisted by Rev. R. M'Math, of the Methodist ministry in Ballyclare—an attached friend of the deceased. At the graveside, after referring to the affectionate and lovable character of the departed, his uprightness and generosity of disposition, Mr. Kennedy pointed out how the teaching and example of Jesus only became powerful and influential after his tragic death, which imprinted his image and words deeply on the hearts of his disciples and friends, and so preserved the Christian religion to bless the world, which otherwise might have been soon forgotten; so similarly, the memory of their departed and much-loved young brother, taken away in the early bloom of opening manhood, might be influential for good and salvation to the many loving and sorrowing friends he left behind. To his sorrowing mother, brother, and other relatives we tender our sincere sympathy in their sad bereavement. J. K.

MR. SAMUEL HARRISON.

The Old, or First, Congregation at Newtownards has sustained a very sad and serious loss in the death, on Sunday, September 16th, of Mr. Samuel Harrison, who for twenty years was its faithful and zealous Secretary. Born September 8th, 1844, he had by a few days passed his 73rd year. He was born at Milecross, then the estate of the Bradshaws, and for fifty years resided there, first as farm boy, then farm hand, and finally as land steward. He went for a few years to the National School at Ballycullen, where the master was a Mr. M'Veagh, who in his day was noted for his literary and mathematical attainments. He had, however, to leave school early to begin work as a farm boy. So strong was his desire for knowledge and improvement that he attended the Night School at Ballycullen, often going there after a hard day's work begun at daylight. He was a man of fine, high principle, and greatly valued by his employers. When promoted to the post of land steward, he was the youngest man in that capacity in the county. In this position he remained till, the last of the Brad-

shaws having died, the estate was sold. He served the purchasers in the same capacity till they sold it to its present possessors. Having removed to Newtownards, he acted as foreman to a local road contractor. When in 1900 the newly-constituted Urban Council required a foreman to manage the street labourers and assist the Town Surveyor, he was chosen for that pos' and occupied it with increasing respect and confidence on the part of the Council till his death. The period of his management of the surfacemen was marked by efficiency in the carrying out of the Council work and absence

THE LATE MR. SAMUEL HARRISON.

of all friction and discontent on the part of the men. With all classes of the town he was not only trusted, but greatly respected. When it was known that he was in his last illness the expressions of sorrow were universal and sincere. His funeral proved to be one of the greatest that Newtownards had seen for many years. All the public bodies in the district were represented, clergy of all the denominations followed his remains; the procession was long and representative of the district, and the blinds were drawn in the windows along the route to Movilla. After his sons and sons-in-law over one hundred Freemasons, including representatives of the Provincial Lodge, walked in pairs, with full regalia, and at the graveside the farewell service was entirely Masonic. Had he been one of the leading citizens or a wealthy manufacturer, the tribute would not have been so very remarkable; but as he died as he had lived—a plain working man—this tribute to his personal character was the more noteworthy Personally, he was a man of quiet, but sincere, religious life. Quick in his ways, energetic and persevering, he had great patience and sympathy with others. A staunch Non-Subscriber and liberal Christian, his attachment to his Church was shown in the unselfish devotion of his mind and energies to its welfare. He began his active duties in connection with the work of the Church Committee in the year 1875, and from that time onward was a regular attendant and zealous helper. In 1898 he was appointed to the Secretaryship, which office he held until his death. He leaves behind him a fine record of faithfulness and a memory that should be an inspiration to those that follow him.

He leaves a widow, three sons, and two daughters, and many grandchildren to mourn his decease. His youngest son was the first among the County Down Volunteers to win the Military Medal. Sad to relate, he fell on the field in "The Great Push," July 1st, 1916. Two of his remaining sons and a grandson are at present serving in France.

Reports.

Unity Guild.—The Guild is certainly to be congratulated on a most successful and well attended Opening Night of the Session which has just begun. It was, however, a pity that the President missed his train, and did not reach the Central Hall in time to hold the formal reception, as had been arranged. He made up for this by the hearty words

of welcome which he uttered from the platform before introducing Mr. Teasdale Griffiths, the lecturer of the evening. Mr. Griffiths gave a truly enlightening historical survey of British music, in which he successfully avoided the use of technicalities. Several carefully selected illustrations of vocal music were tastefully rendered by the quartette, who accompanied the lecturer for the purpose. Mr. Griffiths himself gave several interesting examples of pianoforte music. In this he must have found himself somewhat handicapped by the instrument at his disposal. He traced the development of British music from the time when all sang in simple unison to the elaborate choral work of to-day, and pointed out that music, as an art, is a comparatively new thing, having been evolved during the past 500 years or so.

We are glad to notice that the Committee has arranged for a further Dramatic Entertainment this Session; the former performance was one of the most successful things the Guild has done, and we look for an even greater success next March. We are also pleased to see the names of Mrs. Rossington and Mr. W. J. Baxter again figuring on the syllabus, with the welcome addition of Mrs. E. R. Jackson, Miss Sayers, and the Rev. W. H. Townley-Tilson, none of whom have previously addressed the Guild. The next meeting is to be an entertainment for wounded soldiers on November 10th, in the Central Hall, to be followed on November 14th by a Concert, in York Street Hall. Both these items should be attractive to members, and we hope the attendances will be good.

* *

Belfast: First Church.—Very successful Harvest Services were held in the above on Sunday, October 14th, conducted in the morning and evening by the minister, in the afternoon by the Rev. M. Watkins. Very tasteful decorations, appropriate music splendidly rendered by organist and choir, and hearty congregational singing characterised all the services. In the evening the church was crowded, so much so that it was impossible for all comers to be packed in the pews. Wesley's fine anthem, "Ascribe unto the Lord," and carefully-chosen selections from Mendelssohn's "Hymn of Praise" were most ably given by the augmented choir got together by Mr. Layton.

* *

Ballyhemlin.—The Harvest Thanksgiving Service was held on Sunday, September 30th, 1917, the preacher being the Rev. H. J. Rossington, M.A., B.D., of Rosemary Street, Belfast. The church was filled, and friends from Greyabbey and the surrounding neighbourhood were present. The church was prettily decorated, and there was a liberal response to the appeal for a special collection for the upkeep of the building, the expenses in connection with the church property having recently been rather heavy. Mr. Rossington's discourse was much appreciated, and the service was considered a satisfactory one in every way.

* *

Cairncastle Old Meeting House.—The Harvest Thanksgiving Services were held on Sunday, October 7th, at 4 p.m., and on Monday, October 8th, at 7-30 p.m., the preacher being the Minister, Rev. Eustace Thompson. There was a very full house on Sunday afternoon, when special music, suitable to the occasion, was given by an augmented choir, Mrs. James Tweed playing the organ. The anthem "Fear not, O Land" (Clare), was sung with expression, the solo being taken by Miss Mary Buchanan. The text was also from the Book of Joel, "Fear not, O land." A second anthem was "Awake up, my glory." The church was most beautifully decorated with quantities of flowers, fruits, corn, plants, golden ivy festoons, and vegetables. There were also beautiful long strings of "buckies," one being over 18 feet long, strung by two of the Sunday School scholars. A large brake full of faithful friends from Larne came to worship with us and

help us on the Sunday. The collection, which was for church funds, amounted to £3 9s. 10d. Monday, unfortunately, was very wet, which told against the attendance, but the church looked very bright when lit up by many oil lamps. The Minister read a sermon by Dr. Martineau, and special music was again given, Miss Cambridge kindly playing the organ.

* *

Clough.—On Friday evening and Sunday morning and evening, Sept. 28th and 30th, Harvest Thanksgiving Services were held at the above church, which was beautifully decorated for the occasion by the ladies of the Congregation. Gifts of flowers, fruit, and vegetables were kindly sent by the members, and a large collection of plants was kindly lent by Mr. G. Allen, Mountpanther. The three services were well attended, at which the Rev. G. J. Slipper, of Newry, officiated, whose inspiring sermons were highly appreciated. Miss Irvine presided at the organ, to whom praise is due for the good quality of the choral music, and also for her solos, entitled: "How lovely are Thy dwellings," and "Sowing the seed."

* *

Comber.—Harvest Thanksgiving Services—the first for many years—were held here on Sunday, 7th October, and were most successful. The church was beautifully decorated by the ladies of the Congregation. In the morning the congregation numbered over two hundred, and in the evening the church was practically full. The preacher on both occasions was the minister.

* *

Killinchy.—Harvest Services were held on Sunday, September 30th, when the Rev. W. H. T. Tilson, M.A., was the preacher, and also on Monday evening, October 1st, when the local minister officiated. The church was elaborately and tastefully decorated by the ladies as usual. Much pains were expended to make the festival worthy of former years. If the willing service of loving hearts make their influence felt, then thanksgiving this year also has found worthy expression in this Church. The public were lavish in their appreciation of decorations and services, and manifested their pleasure in tangible form. The collections, amounting to £12 9s. 8½d. altogether, were in excess of any previous collections by one-third, each service showing a substantial increase in this particular. Mr. Tilson's services as preacher were highly appreciated. The weather was everything that could be desired, and the attendance very large at all services.

* *

Mountpottinger.—The Harvest Services were held on Sunday, October 21st, and the Rev. A. Whitford, of Moneyrea, preached impressive sermons morning and evening. The church was tastefully decorated for the occasion, and the choir, under the leadership of Mr. Leonard Bury, rendered special music at the evening service, the church being filled with an attentive congregation. Miss M. Douglas sang with much sweetness "Nearer, My God, to Thee," and Mr. E. V. Core with effect "Abide with Me."

On Wednesday evening, September 20th, the Congregation and Sunday School scholars met in the schoolroom to do Mr. and Mrs. E. R. Jackson honour on the occasion of their marriage. The Rev. A. O. Ashworth having said Grace, and tea being served, the minister took the chair. A programme of music prefaced the presentations, which comprised a silver tray and salver, suitably inscribed, from the Congregation, and a mahogany office chair from the Sunday School. Miss Davidson, in a gracious speech, made the presentation on behalf of the Congregation, and Miss Maggie Neill very suitably did the same on behalf of the Sunday School. Mr. Jackson, in his review and reply, expressed his gratitude for the presents, which were indicative of so much kindness and good wishes; and Mrs. Jackson, in a few happy sentences, conveyed her sensibility of the hospitable welcome she had received at

Mountpottinger. Speeches were also delivered by the Rev. J. A. Kelly, Dr. Munn, Messrs. H. Thomas, and D Young (junr.), and the following contributed to the programme:—Misses M. Neill, F. and B. Newman, J. Mitchell, Messrs. D. Young, and L. Bury.

* *

Newry.—Harvest Thanksgiving Services were held on Sunday, 30th September, and continued on the following evening. The church was beautifully decorated by the ladies of the Congregation with corn, fruit, flowers, and vegetables contributed by members, together with palms and plants kindly lent by Mr. Thomas Smith, of Daisy Hill Nurseries. The preacher on Sunday was the Rev. J. D. Davies, of Clough, whose discourses were very appropriate and greatly appreciated. The Rev. George J. Slipper conducted the Monday Evening Service. The Praise Services were a special feature of the festival. An augmented choir, including members of choirs of other Protestant Churches, rendered the anthems: "Thou visitest the earth and blessest it," by W. Hutchins Calcott, and "Ye shall dwell in the land," by Stainer, and suitable harvest hymns were sung by the large congregations present at each service. The soloists were Mr. and Mrs. Jones, and Mrs. Slipper presided at the organ. The gifts of corn, fruit, flowers, and vegetables were afterwards disposed of, and the proceeds devoted to the fund for providing Christmas parcels for the soldiers and sailors.

* *

Raloo.—Harvest Services were held in the above church on Sunday, October 14th. The church was tastefully decorated by a willing band of helpers. The services were conducted by Rev. J M'Cleery. The praise part of the service was feelingly rendered by an augmented choir Miss M. Finlay, Belfast, presided at the harmonium. The solos were sweetly sung by Miss J. Menieally, Larne, and were very highly appreciated. The attendance at both services was very good.

Templepatrick.—The Harvest Thanksgiving Service was held in this church on Sunday evening, 30th September. Rev. Matthew Watkins, Mountpottinger, preached an appropriate sermon, and the solos: "O Lord, Rebuke me," and "O Rest in the Lord," were sung with great taste by Miss Ethel Wiley. The church had been suitably decorated the previous evening by the ladies of the Congregation. The popularity of our Harvest Service was evidenced by the large attendance, not only of our own members, but of friends from neighbouring Churches, many being unable to obtain seating accommodation.

* *

Dunmurry.—Very successful Harvest Thanksgiving Services were held here on Sunday, 21st October, when the *pastor loci* (Rev. J. A. Kelly) officiated in the morning, and Rev. H. J. Rossington, M.A., B.D., in the afternoon. The collections were satisfactory, seeing that no special appeal was made. The Old Meeting was tastefully decorated for the occasion, and reflected great credit on those who undertook that labour of love. Belfast friends, in the persons of Miss Shanks, Miss Bamford, Mr. Wilfred Layton, Mr. James Laird, and others, gave most valuable assistance in the musical part of the service, which, with the other parts, went well. Flowers, fruit, grain, and vegetables were abundantly supplied by quite a number of good neighbours and well-wishers. At both services Mr. Kelly, on his own behalf and that of the Congregation, expressed grateful thanks to all who had contributed to make the occasion so happy and helpful. On the following morning the fruit, vegetables, etc., were sent to the Hilden Convalescent Hospital, Belfast.

Echoes.

"Of pure poetry there are two kinds—that which mirrors the beauty of the world in which our bodies are, and that which builds the more mysterious kingdoms where geography ends and fairyland begins, with gods and heroes

at war, and the sirens singing still, and Alph going down to the darkness from Xanadu. Mr. Ledwidge gives us the first kind. When they have read through the profounder poets, and seen the problem plays, and studied all the perplexities that puzzle man in the cities, the small circle of readers that I predict for him will turn to Ledwidge as to a mirror reflecting beautiful fields, as to a very still lake rather on a very cloudless evening."

* * *

"The Incarnation is true, not of Christ exclusively, but of man universally, and God everlastingly. He bends into the human to dwell there; and humanity is the susceptible organ of the divine. And the spiritual light in us, which forms our higher life, is 'of one substance' with his own Righteousness—its manifestation, with unaltered essence and authority, on the theatre of our nature. . . . Of this grand and universal truth Christ became the revealer, not by being an exceptional personage (who could be a rule for nothing), but by being a signal instance of it so intense and impressive as to set fire to every veil that would longer hide it."—Dr. Martineau.

BIRTH.

PHILIPSON—22nd October, at the Manse, Downpatrick, to Rev. and Mrs. Ralph Philipson, a daughter.

MARRIAGE.

HOLT—STUART—On 3rd October, at Trinity Church, Ballymoney, by the Revs. J. B. Armour, M.A., Peter Holt, of Astley, Lancashire (father of the bridegroom) and Mathew Watkins, Felix Holt, minister of the Remonstrant Presbyterian Congregation, Ballymoney, to Margaret Isabel, second daughter of Andrew Stuart, Ballymoney, and niece of the late Rev. William Kerr, of Ballynure.

DEATH.

M'KAY—On 24th September, 1917, at Secon, Ballymoney, John M'Kay, aged 86. Buried on 26th September in the New Cemetery.

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